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OBSERVATIONS

ON

AN ANCIENT MANUSCRIPT, entitled,

PASSIO CHRISTI,

Written in the CORNISH Language, and now preserved in the
BODLEIAN LIBRARY.

WITH AN ACCOUNT OF

The LANGUAGE, MANNERS, and CUSTOMS of the
People of *CORNWALL*.

BY ——— SCAWEN, Esq.

VICE-WARDEN OF THE STANNERIES.

From a MANUSCRIPT in the LIBRARY of
THOMAS ASTLE, Esq.

1777.

Cornwall
1815

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Antiquities Cornu-britannick ; Or

Observations on an ancient Manuscript written in the Cornish Language,

Viz. On the Manuscript itself. On the Description of the Passion contained therein. On the Tongue in which the Passion is described, and the Properties thereof, and how it relates to, and concerns the People and Places of
CORNWALL.

CONCERNING the Manuscript itself, (which is the ground of the fabric) the first thing that presents itself is the outside, which is not polished, but in a homely, humble simplicity, and written upon a rough old vellum, which may be supposed to be before parchments here came much into use; and by the rude pictures set out therewith, it may seem to be before the art of painting became better amongst us.

Next to behold the Chyrography thereof, written in no other than the old Court Hand, not of the best form, but seeming somewhat older than we find it in other places, and some of the letters and characters different from the common Court Hand.

As to the Speech itself, it is such as the common speakers of the Cornish now used here do not understand, nor any but such as will be at the pains to study it, no more than the common speakers of the vulgar nation of the Greeks do at this day Homer's Iliad. So the Lord's Prayer in the year 700 was thus in English: Vren fader thic arth, &c. In 900, Thu ure fader the eart on heofenum.

As to the Antiquity thereof, we observe the name of our Saviour is all along written IHS, after the old form used in crucifixes, and then also the name written Chrest, not Christ. So we find it written in Tacitus, Suetonius, and in some other Roman authors it may be found. So Christians were called Chrestians, as Tertullian observes, Apol. c. 3. * and so the vulgar in Cornish speak it Chrest, and not Christ.

In this old Piece are no words antiently intermixt of the Saxon tongue or Angles, which shews, in all probability, that it was written before their time at least, if not much farther off; whereas the common speech of it now carries much of those latter figures, to the disfiguring of the face thereof.

* Dr. Hammond's Exposition to the Apocalyps.

But of all other intermixions, it seems to receive in it (with a kind of delight) the tongue of the Romans, by whom the people were easily brought to take up that tongue which they brought with them, and afterwards more and more by degrees in succeeding times. The Roman speech was interwoven with the Cornish, out of a natural propensity to it, as that tongue came to be used of all other nations afterwards, as was observed before.

Another argument there is (and that which is to be admired and rejoiced at) that in this old piece of the Passion, there is nothing heretical, little of error to be found, or favouring of ill opinions, which is strange, since it has passed through so many ages, in which so many ill broods have been hatched, and, amongst others, one of our own, the Pelagian heresy; a brat bred here amongst us at Bangor. Nor is there any mention made of any monastical persons, or several orders of men so living. Nothing that refers to Monks, Friars, Priors, or to any other orders, secular or sacred; nor any thing said in approbation or dislike of any such thing.

There is nothing in it favouring of the old bards or their poetry, nor having references to Merlyanisms, but a bare and sober relation of matter of fact. II. As to the description of the Passion and Resurrection of our Saviour, I cannot again but admire, that it is so unpolluted with the Arian or Pelagian heresies. There are, it is true, some inoffensive and harmless traditions, and a word may be let slip of the Virgin Mary; and in those traditions you may observe the concurrence of others. And, first, concerning this Longis: it is to be enquired whether he be not that Longinus mentioned in our Calendar on the fifteenth of March, or that Longinus on the first of December: for of Longinus there is the same history to be found in Picinellus his *Mundus Symbolicus**; whose words are: D. P. Comestor ad Longino vitiofos et caligantes fuisse oculos, cum vero fluentem in Christi latere sanguinem casu illis admovisset, videndi acumen recepisse. In eandem Sententiam canit S. G. Nazianzenus †

Ubi fixit hastam, defluentis sanguinis
Tinctam liquore et ecce! ut utraque manu
Hausit, oculosque hoc ungit hinc ut scilicet
Detergat oculum nocte, que cera legit, &c.

When into Christ he thrust his tainted spear
Loe unto both his hands the blood flow'd there
Wherewith he anoints his eyes and then saw clear
Which like the night till that time blinded were.

* Tit. Dij. et Homines, l. 3. p. 457. cap. 163.

† Gr. Naz. in Trag.

Mr. Laffells, in his *Voyages into Italy*, tells us, that the picture of Longinus stands under the top of the spear with which Christ's side was pierced, in the cupola at St. Peter's church at Rome. It may be conjectured, that this tradition owes its origin to the literal sense of that prophecy; They should look on him whom they had pierced.

For the wood of the cross, (another of the traditions) Genebrard's account thereof, as reported by Purchas in his *Pilgrimage*, p. 30, comes somewhat near it, which is, that Seth went to the Cherub which kept Paradise, and received three grains of the Tree of Life, whereof we read in the *Apocalypse*, The leaves shall heal the nation. With these three grains was an oil made, wherewith Adam was anointed, and the stones put into his mouth, whence sprang the tree whereof the cross of our Lord was made, hidden by Solomon in the Temple, and after in the pool of Bethesda; according to which, in a church window at St. Neott, is one pictured putting something under another's tongue, with this inscription, *Hic Seth ponit tria Grana sub lingua Adæ*. If any one list to see farther about the timber whereof the Cross was made, let him read Mr. Evelyn's *Sylva*, c. 3. Num. 17. As to that of the Smith's wife, in forming the nails for the crucifixion, perhaps they might think, that as the first woman had the first hand in the transgression, so a woman must be employed in the last act of this tragedy. We may observe, 1. What true and manifest notions these antient people had, and faithfully retained, of the Trinity, and the reverence they gave them.

2. How distinctly and clearly they did set forth, in those dark days they lived in, the several distinct attributes of the Deity, assigning power to the Father, Wisdom to the Son, Goodness to the blessed Spirit.

3. How well they agree and adhere to the doctrine of the true church of Christ, in the points maintained by us concerning the loss and fall of man and mankind, and the restoration of him, and concerning the eternal decree and purpose of God in the salvation of man, notwithstanding his fall.

We may observe by the Resurrection, thus shortly declared as it is, that it appears plainly that those people were not Nullyfidians.

Nor were they Solyfidians.

They placed the foundation of their happiness in belief.

And the superstruction thereupon in good works.

Lastly, we cannot think they were any way inclinable to the minds of those scoffers at the day of judgment, which St. Peter meets with in his second Epistle,

Epistle, 2: 9 and 10. Our people acknowledged, that at the great day of account a punishment shall be upon the wicked, and a glory expected to be given to the godly. Thus far as a taste only of what is contained therein.

III. On the Tongue in which the Passion of our Saviour is thus described, we have, among other things, such as these observables :

1. The Idiom
2. The Innocency and Cleanness.
3. The Wisdom
4. Significances of it.

1. For the Idioms. They put the substantive before the adjunct or adjective. 2. The preposition sometimes comes after the noun. 3. It is usual to change a letter in the beginning, middle, or end of a word or syllable, and sometimes to omit in each for sound sake. 4. They contract several words into one for sound sake, and that very short also, with many other changes, of which it is hard to know or find any certain rule now, but some may be made out upon reading, due observation and experience had on this that follows ; and for the pronunciation, the Cornish is not to be gutturally pronounced as the Welsh for the most part is, nor mutteringly as the Armorick, nor whiningly as the Irish (which two latter qualities seem to have been contracted from their servitudes) but must be lively and manly spoken, like other primitive tongues. II. For the Innocency of it, what is most remarkable is, that it hath a most excellent defective qualification in it peculiar to itself ; for whereas all other tongues abound in execrable oaths, the old Cornish have none at all, not so much as reproachful terms. The word that comes nearest to an oath with them is Areire, Areiaree, which is Mary, Mary, spoken by way of wonder. The next good defective qualification is, that there are no great titles in it, which Nutricule Tyrannidis. III. For the Wisdom. Proverbs (which contain usually the wisdom of a nation) they have had, but we cannot find them in any great plenty. Yet some there are worthy observing, as these :

Cows nebas Cows da nebas an yeveren an gevella.

Speak little, speak well, little of public matter is best.

Cows Nebas Cows da hada Veth Cowfas arta.

Speak little, speak well, and well will be spoken again.

Taw Tavas, Be silent Tongue. To call one Tavas Tavas, Tongue Tongue, is as great a reproach as you can put upon any one.

Reys

Reys yw meeras dueth ken lemmell uneth.

Look twice before you leap once.

Neb na gare y gwayn coll restewa.

He that loves not gain, los befalle him.

Neb na gare y gy an gwra deveeder.

He that loves not his dog will make him a choak sheep.

Nyn ges goon heb lagas na kei hebs fcovern.

There is no down without eye nor hedge without ears.

Na reys gara anvor goth ragan vor noweth.

Do not leave the way old for the way new.

Howl sooth tor lean paravy's an guaynten.

A South fun full belly full belly pleasure of the spring.

Guel gw gwetha vel goofen.

Better keep than ask.—This is spoken of a wariness and precaution concerning lending.

Grova da rag tha hannen te yn gurd.

Do good for thyself thou dost it.

4. Significancy of the Tongue. Adam gave names to the creatures, according to their natures : but the people of this land, having no better guide, have given names upon long experience had, and much observation made, of the nature of things, and those do mostly appear now as to places and families. I shall adventure upon some instances :

Lanceston, alias Dunhevet. Cambden would fain have it to be Fanum Ste-^{Lanceston.} phani ; indeed St. Stephens, which is a mile off, seems to be the Mother ^{Dunhevet.} Church ; Lanceston the Daughter Church. Others would have it to be Lancelot's Town, one of the Champion Knights of King Arthur, but that is farther from truth. The Chief Justice Foster, talking with me about it, would fain have Dunhevet to be the most antient name, from Dune a town, and Hevet above it, which there is accordingly. I told his Lordship we must fetch the derivation higher, from the Cornish original, (and not from the Saxon) and that is Leostofen, which is a place of large extent, or a broad end, which is properly so according to the situation thereof, at the broad end of the county, from whence it grows towards the west still narrower, like to the point of a wedge. I read in a good author, that Radulphus, brother to Alfius, Duke of Cornwall, was founder of Lanceston. I think he means the Castle there, not the Town.

The names of places above, and from those places downwards, have suffered much violence along the river from Devon side, by reason of the mutations formerly spoken of, but from thence we shall take notice of some that have received their names antiently, passing down the river of Tamar (and on some of the branches thereof) where, by the way, I may say I am offended at some of our late Geographers, who, in enumerating the famous Bridges in all this land, have omitted altogether ours in Cornwall, of which, among other lesser, we have three that are very eminent, one of which, Wardbridge, stands farther west; the two others, besides many smaller, are on the river of Tamar; one Horfbridge, the other called Newbridge. But much more I wonder at their omission, among the Rivers, of the famous river of Tamar, a river, after the Thames, is not behind any of note in this kingdom, which I mention the sooner because it is most properly ours in Cornwall; for though it be great and very navigable far up, yet it arises in and floats only in this little county of Cornwall, and its whole course contains within the same, and it is the boundary thereof from other parts, wherein other streams do flow Linnar, Fiddy, &c. and before it falls into the Estuarium, where it gives entertainment from Devon on the other side to Tavy, Plym, Yeom, and others, where they all lose their names in Tamar. And I do much more wonder, that it should be printed by some others, that this famous river should fall into the sea near the Land's End, whereas this alone possesses the whole honourable harbour of Plymouth (more than sixty miles distant from the Land's End) and stand appropriated to the interest of Cornwall, belonging to the Duke thereof, the Prince of Wales. And to return to what I said last, in coming down from this broad end of the county to that famous harbour, though our next bordering neighbour, Devonshire, and the Saints, have stolen away from us many of the antient British names, and intruded upon us many strange ones, yet some are left us here and there of the antient speech all along upon the River, and the branches thereof, which I am obliged to memorize.

Lawritton.

Lawhit in Glamorganshire is said to be Fanum Iltuti, to which the Ton being added, in Cornish makes it up Iltutus, an antient British monk in

Landue.

King Arthur's time; Landue may be the Church or Chapel of St. David, though Landuan in Cornish is the black Church, or Chapel. And for

Lezant.

Lezant, that is the holy Saint, meaning St. Michael, to whom that Church was dedicated.

As

As Cargreene, which is a rock in the gravel standing in a green place. *Cargreene.*
 Carbeelee, or Carbilly, a rock like a man's yard. Carkeelee, of the same *Carbeelee.*
 signification. *Carkeelee.*

Landulph, where St. Dulpho is memorized by the church's name, and *Landulph.*
 the well there so called St. Dulpho's well. Halton, i. e. Haelton, a green *Halton.*
 place near the water.

Pillaton, a round or clue by a green.

Pillaton.

Larrake, I did formerly suppose to have been from Laun, or Lun, which *Larrake.*
 is usually set for a Church or Chapel; but on better consideration I think
 otherwise of it now, because I find several other places hereabouts written
 Larrake, which have no reference to Church, and because the Manor an-
 tiently was written and called Larrake, which is antienter than the Church,
 and it signifies a place of Content in Cornish. *

Blerrake, I take to be of the same signification too, a little from which *Blerrake.*
 latter place, if Content may be had from a prospect, it is there in my opi-
 nion. A place formerly called Ballahow, now the fairest and amplest I
 know any where, excepting such as are dignified by the sight of a metro-
 polis, or such places of eminency, though it stands not on a promontary, and
 but a little from the sea in a plain, though but a rough one, and from it you
 may look directly into the sea, as far as human eyesight can enable you.
 Towards the sea-shore, on the one side, you have in eye the Start in Devon,
 and westward the Lizard from your boundaries. Towards the land northward,
 the wild moors of Devon, called the East Moors, and on the other side the West
 Moors in Cornwall. Between those you may observe the vale countries of both,
 two rich valleys, one in Devon side, and the other in Cornwall, and take the
 sight of Tamar as their boundaries, and you will wonder looking on it from above,
 to know how to think that river should find a way through those countries to the
 sea, especially if you consider that you seldom see water in all those tracts of land
 by which it passes, yet you see also as it passes Plymouth the royal citadel,

* Here passing down the River, I would willingly have given by the way an account of the
 antient Cornish name of that eminent place now called Mount Edgecombe, but by reason that
 the present, and some other generations, have been so much inclined to the name it now bears,
 and the other generations before them had given it the name of West-Stonehouse, as in rela-
 tion to that on the eastern side of the River East-Stonehouse, where the mansion of those Gent.
 formerly was, (according to which I have seen an entry of it Cum Perco et Passagio, in an
 antient Ouster le main) I could not attain to it.

- Edyrock.* Plymton, Millbrooke, and abundance of small Villages and Burroughs, in a country on each side pleasant, and the whole prospect not obscured by hills, or any thing else by which you may be hindered from the sun in any part of the day; besides this overlooks the Edyrock or Stone, a dreadful place about a league out in the sea, where many hundred of ships have been wrecked, being in the trade way to the harbour from the west, yet I have heard some antient skilful mariners to aver, that if a good artist should go about to strike upon this rock purposely, he would not be able to do it, so far doth chance go beyond art.
- Cuttenbrake.* Cuttenbrake, is a concealed head, and E. Trematon, a place on three hills.
- Inefworth.* Inefworth, which is Inefwartha, the island above, or the higher island, in respect to the situation of the island of St. Nicholas below, where the Saint hath gotten the mastery again.
- Ints or Ince.* Ints, or Ince, which is a proper name for an island, though this be joined, as Insworth is, by a short neck to other parts of the parish of St. Stephens.
- Pembernose.* Here passing we come by the mouth of the River to Pembernose, which is in Cornish the head of the Night, or Midnight, as if it were said that there is safe coming in there at any time; and from thence we pass to the uttermost point westward, called Penlee, which is the head land to the leeward, and so sailing along by the sea side to the two Gayers, the east and west Gayers, near Ramehead, which may give nomination to families of that name in the West, which are now worn out there, and have had a good recruit in Plymouth, and from thence a better in London, by a late Lord Mayor there so called, but taking his descent from Cornish original according to the word.
- Rame.* Rame, is a long ridge of rocks, and here called Ramehead, because it is so formed towards the sea like a Rams-horn, which hath turnings in it to put mariners in mind thereof: in Cornish, it is Peudenhar. Sailing along from thence by the sea side, we come to Millan Drefh, that is, a Mill on the sea sand at Loo*, or Lough, which is a common name with most nations, for a low or watry place, and so to Port-loo and Port-pinnion, the little port, nigh to which also is Denloe, or Delough, and stepping a little
- Loo.*
- Denloe.*

* Off from Seaton, a valley between Ramehead and Loo, there is to be seen in a clear day in the bottom of the sea, a league from the shore, a whole wood of timber on its side uncorrupted.

from thence in the land is Minbinnitt, which is a hill on a highway, and so *Minbinnitt*. indeed it is rightly stiled : and the well of St. Lollo at the foot of. Near to it is Liskeard, (a near neighbour thereto) is some say a place affected ; others take *Liskeard*. it from the Cornish word Leskeveres, like length, like breadth, a square, so it anciently was, and so fortified, as the castle walls yet in part remaining shew ; some would not have us go so far back, but would have us take it from a physician so named, and a miracle supposed to be wrought by him there, and this may be right also ; but then we must suppose that to be St. Luke the Physician, and some ground there is for that also, for the most antient street thereof is to this day called St. Luke's-street : Luke's Day also is their day of feasting, and for choice of their Governor. This agrees well enough with the former, as the fortification of it, and towards the sea again we come to Lestwithiel. Some hold that to be Lyon's Tail or Lyon's *Lestwithiel*. Traine ; others take it to be enough together. The place, though now grown much in decay, hath formerly been held the only Shire Town, and where the Knights of the Shire have been still chosen, and the Convocation of the Stanneries held, &c. A great hall was lately there, which was used those purposes in my knowledge, belonging to the Dukes of Cornwall, who did the like when under them ; and here they also kept their court and residence ; near to which stands yet their castle Rostormell, in Cornish, a belly *Rostormell*. full of honey, a place of honey : besides which, the Dukes had seven others, Liskeard, Tintagell, Launceston, and Trematon, which is in Cornish, Three Hills on a green Top, though that came to the crown by attainder. As for the river Vz or Vzell, which some speak of, I suppose is a mistake ; the river there is the river of Fowey, in Cornish, Foath, which hath its head *Fowey*. spring in the moors far above it. Venton Foath, in English called Foycombwell, and Aqua de Fowey. As it comes farther down near to Foath is a town or place called Trewardreth, in Cornish, a town on the land, or *Trewardreth*. above the land, which agrees well with its situation, where heretofore there stood a Priory, the buildings whereof are now decayed. I may not forget as next to Foath the town of Polruan, which is now a small village of fishing, *Polruan* but heretofore famous, standing on the top of an ancient hill, where are the ruins of a spacious fair Church, called yet by the name of St. Saviours Polruan, is in Cornish, a frosty bottom, or frosty pool, this being seated over against Foath ; between those two towns heretofore there went athwart the river a chain of iron from a small castle on each side, for their security against
D- foreigners

foreigners by sea, but by their neglect of preserving it in time of peace was stollen away from them by some boats that came from Dartmouth in Devon, and carried there, where the river is of equal breadth, and the harbour is much like that of Fowey, and hath over against the town of Dartmouth a little town called King's Way, which answers to Polruan against Fowey. The Fowey men have attempted the restitution of their chain, but never could obtain it, because they had been so careless, it being the means of their own preservation formerly. Between these two neighbouring towns of Fowey and Polruan, standing one against the other in the harbour between them, there used to be antiently a solemn contention of Justing performed upon the River every May-day, upon two boats singled out of equal strength, from the one side and from the other, to encounter each other upon the water, there being a stage made on each of them upon the end of the boat of each for the several champions to stand on. Several boats were to row with six oars a-piece, rowing fiercely against one another. The champions were arrayed only in white, slightly but better armed about the breast and neck, and holding a lance rebated in the form of an oar, (according to their trade) but a fierce attempt they make upon each other, and one or both of them is usually carried by the push to found the depth of the harbour; and then a new supply of others for fresh encounter is called for again. This I have seen to be performed in my time, and it usually drew abundance of people together to behold the sport from the hills on both sides and from the town, with many others in boats likewise upon the river, and not without need, to receive up and recover their dejected champions who end their encounters in peace, not without liquor, the element of their contention.

Menagiffy, or *Menagiffey*. A hill to keep mares in.
Penwarn. A head beloved.
Bodrigan. A hill by the ebbing of the sea.
Dudman, or *Gubman*. A place where much oar is cast in.

This spot of land called Bodrigan, a spacious fair Barton, looking towards the sea, was not very long since possessed by Gentry of the same name, whose estate was great, and being forfeited to King Henry the Seventh, part thereof was given to Trevanion, a noble family of this county; but this Bodrigan, with many other lands, to Edgcombe, that Sir Richard Edgcombe of whom let me deliver my judgment, that he was a witty, valiant, wise, good man, and a good commonwealth's man. Witty, as appears by his
hiding

hiding himself and throwing his cap and coat away for his preservation, O quantum est subditis casibus ingenium. Valiant, in that he was made a Knight Banneret at Bosworth field. Wife, in that he was made choice of for one of the Commissioners for the happy treaty of marriage of Margaret, the King's eldest daughter, with James the Fourth, King of Scots, a happiness to the kingdom at this day. A good man, and not a pilferer of the people (as many were in those days) otherwise he would be named in Perkin Warbeck's Declaration, set down by Chancellor Bacon. A good commonwealth's man, as appears by that stately and costly fabrick of New-bridge built by him.

Peale, a spire, lies to the north of Tolpenpenwith, a mile, and it is *Peale*. the true Lands-end. This spire, called the Pele, stood on a little island, between it and the shore there is room for a boat to pass with oars; the spire was ten fathom or more above the ordinary flux of the sea, very narrow on the top, hardly room for a man to sit on it; in the floor it was and is fourteen feet square. In the year before King Charles the First was beheaded it was prodigiously cut off in the floor by a storm, and falling broke in three pieces.

Herles, truly interpreted Hercules Pillars, are a ridge of rocks a quarter *Herles*. of a mile in length, standing like pillars divided into small islands, and distant from the Pele a mile. From these by the north coast we come to St. Jves, in Cornish Port Eer of Geer, a Port with a Pool. Paddestow, so *St. Ives*. called by Saxon Angles, being Patherickstow. Another place near by, *Paddestow*. called Little Petherick, which partakes not of the Cornish at all, for in the Cornish it is Lethanneck, a place of much sea-sand, which agrees well with the scite, much sea and much sand there is driven. A little above which is the house of Edmund Prideaux, Esq. my kinsman, now called Place, formerly Guarandre, or Warthantre, i. e. above the Town or above the Sand. But that we may do right to latter times also, we find much mention to be made also of Patrickstow, and that St. Patrick, after much time spent in Ireland, and endowments of learning, by long study there obtained, he came into Cornwall, and built a Monastery there not far from the river of Severn, which comes home to that which is said by Archbishop Vfs, as also to the name of the place. Locas ubi Patrocius confedit in Cornubia Petraestow hodie Padstow nominatur prius Laffeneck. Antiq. p. 292. And after thirty years went to Rome, &c. By other Authors it is said, that at Bodmyn

Bodmyn his body was buried, but stolen from thence, and carried by one Martinus to the Abbey of Menevy, or Mein, in Little Brittany, but upon complaint to the King it was restored, and brought back undiminished to the Prior of Bodmyn. Vff. p. 293. But whether this were to be understood of St. Patrick, the apostle of Ireland, it is altogether to be doubted, since as to the burial of his body there hath been so much contention that that should be at Glastonberry; but another Patrick there was, perhaps a third, and one of note too, stiled Sænor Sænex Patricius, as appears by the learned Primate. He is said to be at the same time, and that he was Domesticus Sancti Patricij. Another there was also at some hundred years distance. With one of these it may better accord than with the great Patricius, who, it may be said, had his name Dignitatis causa, as was usual with the Romans and Athenians. His parental name being Moun, or Muun.

* Stratton, in Cornish Straneton. A green dispersed with houses. Near this town is the place where the Cornish forces, on behalf of King Charles the Second, obtained the glorious victory over the rebellious army, Anno 1643. In memory of which battle Sir Ralph Hopton was created Baron of Stratton, who afterwards dying without issue, the same title was conferred upon Sir John Berkley, both which Lords were commanders in the Cornish army at that time.

Tamar.

There is a pretty vulgar fiction, that Tamar, or Tamara, being a subterraneous nymph, was courted and sought after by Tavy and Tawrage, who found her sitting under a bush at Morewinstow, the farthest part of Cornwall in the North. They being weary in searching after her, sat down by her and slept; she perceiving them to be fallen asleep, steals away from them suddenly and goes directly to the South. Tavy, being first awakened, goes away silently after her, not acquainting his co-rival therewith, Tawrage, that awakened last, finding them both gone, in haste rusheth out, and angrily runs away towards the North, foaming and fretting all along as he goes, till he loses himself in the Sabrina: whilst Tavy, on the Devon side, sends out some of his small streams to visit and court her, and to observe which way the nymph went, but she having got the start of him, leaves not of her speed till she comes into the Sound.

* Statton.

Antiquities.

Antiquities Cornuontanic.

The Causes of the Cornish Speech's Decay.

I. The first and greatest cause of the decay of the Cornish speech was their want of a character, which not only contributed to the decay of the tongue, but to the vanquishing of the nation of the Britons, they being thereby disabled upon emergent occasions to write or communicate with one another against their invaders, and so *Dum pugnabant singuli vincuntur Universi*, as Tacitus says; and he also observes, *Non aliud adversus validissimas Gentes pro Romanis utilius quam quod incommune nonconsulebant*.

What would have become of the Roman tongue, when the Goths and Vandals broke in upon Rome and all Italy, mixing the Roman Tongue with their Runa Gothica, if there had not been learned men (amounting to 160 elegant classical authors in Augustus his time) who preserved the tongue in their works?

I know it hath been, and yet is the judgment of learned men, that the old Britons never had any character, yet I hope they will give me the liberty of declaring the reasons of my dissenting. 1. It hath always been supposed that Ireland had a character; now Ireland was always accounted a British island, however yet I cannot positively affirm that the character which the Bishop of Tuam sets forth as British be really so, there seeming to be little difference between that and the old Saxon, neither can I consent to what he saith, that the Saxons, whom he calls their neighbours, learned their very characters from Ireland.

2. Though we may depend on Cæsar's authority, that *Druidum Doctrina non fuit literis mandata, sed memorie fuit ne aut in Vulgus proficiscentur aut Inventus que eam perdiscebant negligentia aut in curia remitterent*, which reasons, in my judgment, rather demonstrate that they had a character to communicate their doctrines by if they had pleased to use it. II. The great use made of the Roman tongue, the laws of their conquest extending to letters and speech as well as to territory, and where there is a delight, there are things best retained. *Romanam Linguam Brittanni non abnucebant ut eloquentiam concupiscerent.* Tacit.

Fertur habere meos, si vera est fama libellos

Inter delicias pulchra Vienna tuas

Dicitur et nostros cantare Britannia versus.

Martial.

E

Afri

Afri Galli Hispani Britanni avido arripuerunt et indulto novo paulatim obliturum veterum Sermonem. Lips.

III. The great loss of Armorica, near unto us, by friendship, by cognation, by interest, by correspondence. Cornwall has received Princes from thence, and they from us. We had heretofore mutual interchanges of private families, but as to our speech we are alike careless. We can understand words of one another, but have not the benefit of conferences with one another in our ancient tongue. I have met with some Friars born and bred there, who, one would think, should be able to discourse of their own pristine tongue and of their own birth places, yet found them, though not totally ignorant that such things had been, yet insensible and careless of their former condition. They could tell me that my name, Scawen, was in their tongue Elders, as here it is; that there are those that bear the same name, and one of them a Bishop, but when he writ it he changed it to Sambucus, shewing thereby a mind declared to a new, rather than an inclination to his old name, and relation to his country speech.

IV. But least the tender lamentations of those losses should be thought to put us out of memory of the loss of our tongue, the matter which we have in hand we are here to mention a fourth cause, and that which most concerns this Peninsula of Cornwall, which is the giving over of the Guirrimears*, which were used at the great conventions of the people, at which they had famous interludes celebrated with great preparations, and not without shews of devotion† in them, solemnized in open and spacious downs of great capacity, encompassed about with earthen banks, and some in part stone work, of largeness to contain thousands, the shapes of which remain in many places at this day, though the use of them long since gone. These were frequently used in most parts of the county at the conveniency of the people for their meeting together, in which they represented, by grave actings, scriptural histories, personating patriarchs, princes, and other persons, and with great oratory pronounced their harangue, framed by art and composed with heroick stile, such as have been known to be of old in other nations, as Gualterius‡, an ancient father, hath been mentioned to be. This was a great means to keep

* Signification of which word in Cornish is Speeches great.

† And so were the other devotions exercised, sub Dio, as you may see by the discourse of Ed. Jones.

‡ Gualterius, mentioned by Archbishop Laud in a speech in the Star Chamber.

in use the tongue with delight and admiration, and it continued also friendship and good correspondency in the people. They had recitations in them poetical and divine, one of which I may suppose this small relique of Antiquity to be, in which the Passion of our Saviour and his Resurrection is described. They had also their Carols at several times, especially at Christmas, which they solemnly sung, and sometimes used, as I have heard, in their churches after prayers, the burden of which songs, Nowell, Nowell, Good news, Good news of the Gospel, by which means they kept the use of the tongue the better. V. I cannot find that the British have boasted of many miracles done among them, if any such antiently there were, they were deprived of the memory of them by the Romans. I cannot affirm with so much reason (as some of our neighbours have done with confidence) who say, that at the last digging on the Haw for the foundation of the citadel of Plymouth, the great jaws and teeth therein found were those of Gogmagog, who was there said to be thrown down by Corineus, whom some will have to be the founder of the Cornish; nor am I able to assert, that some great instruments of war in brass, and huge limbs and pourtraitures of persons long ago, as some say that have been seen in some of the western parishes, were parts of giants, or other great men, who had formerly had their being there. But we may rather think those to be imaginary things or devices of old bards, said to be there, though we have no certain memory of them neither. Nor may we think it strange that such things may be spoken of, since we may well credit some good historians, that write that Alexander, after that he had returned from his journey into India, caused a great representation to be made on the ground on the western side of the river Indus, of a huge campagne almost immeasurable, with tents, cabbins and platforms, and arms also, for horses racks and mangers, of such height as were not to be reached at, and that there were also scattered about the ground bits and bridles for horses, of extraordinary length and bigness, and all this *ut de magnis majora loquantur*, and to make men think upon him and his miraculous acts with the more admiration. VI. The sixth cause is, the loss of the ancient Records, not of the Dutchy or the Earldom of Cornwall, (which some affirm were burnt, and others lost in the ancient ruins of the castles of Rostormell, and other such) but of those of whole Cornwall, whilst one of the four Dynasties of this island (or as Pancirollus) one of the five. VII. The seventh cause is Desuetude, or want of a continued use; and it is no wonder, if after so many losses, the
true

true use of the tongue vanished away or grew not into contempt. Speeches are compounded of words, and both of them of one nature, and continued according to their use, and of one of them it may be said as of the other:

Multa recensentur que nunc cecidere cadentque
Quæ nunc sunt in honore vocabula si volet usus.

Words many and tongues we recount,
Which being fallen do oft remount,
And those that are now priz'd by us,
May fall to ground for want of use.

VIII. A general stupidity may be observed to be in the whole county. As to other matters monumental, there is little mention made of our antient stately fabricks amongst us, now ruined; as to the founders of them, castles, battles fought, and other things: and as to churches, (though we have abundance of fair ones for so small a county, where there is no city nor any great town in it) excellent foundations, but who the builders were we have no intelligence, only a great many false tutelaries of them we hear of. Little of the monasteries hath been said by those that have written copiously of others elsewhere. Scarcely any thing of the ancient Bishops here, or of the Bishop's See, only we know it to be said antiently, that it was removed from Bodmyn to * St. Germans, and that it was about Anno 1000, Danorum turbine, from a country more open to a place more woodland. The Cathedral indeed might have been better memorized by Godwin, in his Catalogue of Bishops, and enumeration of all the Bishopricks, yet little is said of it or the four several Chapels in several distinct places of the parish thereto belonging. And as for the Monastery nothing at all. It is strange too that Mr. Cambden should say, *Germani viculum nihil aliud est hodie, quam Piscatorum casulæ*: whereas there are no such things belonging to such a trade there seen, but instead thereof a Cathedral, maintained at the great cost of the inhabitants, (though a great part, by an accident, about 100 years since fell down) a goodly monastical House yet undemolished, and hospitably inhabited, to the relief of poor people. The Bishop's seat and house are yet eminently extant in a Cornish name. The Burrough of St. Germans enjoys still the privilege of sending Burgeßes to parliament by prescription. Pity it is that St. Ger-

* At St. Germans, the place of the Author's nativity, endowed by King Etheldred with lands, liberties, and privileges, but what or where non patet.

man, who came hither to suppress the Pelagian heresy, should have so bad a going off, for an old fable remains yet in report, that St. German being ill used fled away, leaving a sad curse behind him to the Cliffs at Rame near the head, where bewailing his misfortunes, the compassionating rocks in the Cliffs shed tears with him, at a place ever since called St. German's well. True it is, such a spring there is, but the occasion of it cannot be more truly affirmed than the other part of the story that follows, viz. That he should be carried thence into remote countries by angels in a fiery chariot, the tract of whose wheels were said to be seen in those Cliffs, but they are invisible. Thus much for the site of the place. As to the person of St. German, who perhaps never saw the place, I need not turn over old fabulous legends, nor a better sort who have written his life heretofore, but I may have liberty to relate what I have from the better hands of * learned persons. That besides his disputation and confutation of Pelagius at Verulam, and thereby freeing the church and nation from those heresies by a public edict from the emperor Valentinian, whereby they were no more troubled with them afterwards, he the said St. German did other great works for this land, viz. 1st, the institution of schools of learning among the Britons; Dubritius and Iltutus being both of them his disciples. Dubritius was made Archbishop of Carlehon, Iltutus sent to Lan Iltut, a church bearing his name to this day, and one Daniell made Bishop of Bangor; from these famous men the Monastery of Bangor, and other Monasteries in this land, were so well furnished with learned men, at the coming in of St. Austen from the Pope, they stood upon discreet and honourable terms.

2. The introduction of the Gallican liturgy into use in the churches of Brittany, which was ever different from the Romans, and thereby a happy means to have kept this nation from so much acquaintance with the Pope, as they had with him afterwards, to their great trouble. It is also said that St. Patrick, who carried over into Ireland the education monastick, and good principles therewith, and is held to be the Apostle of Ireland, spent many years under the discipline of St. German when he came hither, who, after he had been employed in the embassy to the Emperor at Ravenna, died there one year before the Saxons arrival.

All this time we are left in the dark concerning the fabric of the Monastery of St. Germans, which could not be built till two or three hundred years

* Archbishop Usher, in Primordijs. Bishop of St. Asaph. Dr. Stillingfleet Orig. Britt.

perhaps after the Saxons got a perfect dominion here over the land, but we may believe that that and the Cathedral might be dedicated to his memory afterwards, in respect of the many good works he had done elsewhere.

IX. As we have had an ill registry of monumental matters, so for five or six centuries past (before the two last) I doubt we had but few learned men here, which induces me to put that to the ninth cause of the decay of the Cornish tongue. After the suppression of the Druids, and that christianity was received, yet learning decayed some while amongst the people, the best of them being carried abroad by the Romans and never returned, and then the supposed Saints coming in after them made no reparation thereof, but by their supposed miracles, with which they entertained the people. So they had very few learned men amongst them, places of breeding and obtaining learning being remote, scarcely approachable, and the nation in continual troubles and dangers, and for latter times such learned men as came to us, seeing our own neglect of our tongue, have thought it not fit to take the pains to enquire into it, as a thing obscure and not fit to be studied by them, and so suffered to decay insensibly by them and the inhabitants.

X. The Cornish tongue hath mostly resided for some ages past in the names of the people, the gentry chiefly, and in the names of places, observed to be significant mostly as to the scite, &c. or for some things eminent about them. Concerning both these I must crave liberty to shew how the speech has been invaded, and eaten up by intrusion, much of which hath been about churches in their scites, as well as by neglectful inobservation, for those Saxon saints have hungrily eaten up the antient names, which when they could not well digest for hardness of the words, many caught up others from those whom they feigned to be the tutelaries of those places, churches and fountains, and supposed miracles wrought thereabouts, as St. Kaine, St. Gurrion, St. Tudy, St. Ive, St. Endellion, St. Kue Landulph, St. Uft, St. Just, St. Marthren, &c. of St. Mardrens Well*, (which is a parish west to the mount) a fresh true story of two persons, both of them lame and decrepit, thus recovered from their infirmity. These two persons, after they had applied themselves to divers physicians and chirurgeons for cure, and finding no success

* Bishop Hall, in his *Mystery of Godliness*, says, that a cripple who for 16 years together was fain to walk upon his hands by reason the sinews of his legs were contracted, upon monitions in his dream to wash in St. Mardrens Well, was suddenly so restored to his limbs, that he saw him both able to walk and get his own maintenance.

by them, they resorted to St. Mardrens Well, and according to the ancient custom, which they had heard of the same, which was, once in a year, to wit, on Corpus Christi evening, to lay some small offering on the altar there, and to lie on the ground all night, drink of the water there, and in the morning after, to take a good draught more, and to take and carry away some of the water, each of them, in a bottle, at their departure. This course these two men followed, and within three weeks they found the effect of it, and by degrees their strength increasing, were able to move themselves on crutches. The year following they take the same course again, after which they were able to go by the help of a stick, and at length one of them, John Thomas, being a fisherman, was and is able at this day to follow his fishing craft: the other, whose name was William Cork, was a soldier under the command of my kinsman, Colonel William Godolphin, (as he has often told me) was able to perform his duty, and died in the service of his majesty King Charles I. But herewith take also this: one Mr. Hutchens, a person well known in those parts, and now lately dead, being parson of Ludgvan, a near neighbouring parish to St. Mardrens well; he observing, that many of his parishioners often frequented this well superstitiously, for which he reprov'd them privately, and sometimes publicly in his sermons; but afterwards he the said Mr. Hutchens, meeting with a woman coming from the well with a bottle in her hand, desired her earnestly that he might drink thereof, being then troubled with cholical pains, which accordingly he did, and was eased of his infirmity. The latter story is a full confutation of the former, for if the taking the water accidentally thus prevailed upon the party to his cure, as 'tis likely it did, then the miracle which was intended to be by the ceremony of lying on the ground and offering, is wholly fled, and it leaves the virtue of the water to be the true cause of the cure: And we have here, as in many places of the land, great variety of salutary springs, which have diversity of operations, which by natural reason have been found to be productive of good effects, and not by miracle, as the vain fancies of monks and friars have been exercised in heretofore.

Howbeit, there are some old names yet remaining of places of prayers or oratories, and the ruins shewing them to be such, as V. Gr. Paderda, which is prayers good (of which many places are so named) Eglarose, the church in the vale supposed antienter than the names of their churches. Their scites are eminent and ancient, standing towards the east, though no mention made
how

how they came to be in decay, but supposed to be after the Saxon churches came to be erected, and miracles supposed to be wrought by those whose names they bear; churches scites took new names, whereas the old Cornish names remain in all other places of the parishes generally; yet the names of the four old castles remain, and of manors also for the most part, and some other things in the Cornish, and do so continue the better, by reason of mens particular interest in them, and so are the eminent hills likewise, especially towards the sea, and the hundred or hamlets names of the country remain so chiefly in the western parts; those on the eastern, standing towards the borders, have their names wrested away by neighbourhood, as are other things by like accidents in the eastern parts of the county; other names have been encroached upon by fantastical or vain-glorious builders calling their houses after their own name, and others upon vain toys, but these are not many. Moreover, concerning the loss of our speech, and the names of families, I must here (but tenderly though) blame the incuriosity of some of our gentry, who, forsaking the etymologies of their own speech, have studied out new derivations of their names, endeavouring to make themselves, as it were, descended from French or Norman originals, in adopting or adapting their names thereunto, whereas their own names in the Cornish are more honourable, genuine and true; from the conquest forsooth those would have their descent, (no illustrious thing in itself) whereas the ancestry of many of them have been here long before. How finely many of them have cozened themselves thereby, might be shewn, if it would not be offensively taken, by taking up of coat armour as from French originals. The art of heraldry hath been drawn out to us in French terms and trickings, mostly begun when our kings had most to do in those parts, and so from thence it hath continued ever since: and our Cornish gentry, finding the English so much addicted thereunto, have followed in that tract the same mode, and would fain have themselves understood such, when they were much better before than those French or Latin terms could make them, in which many of the English may be blamed as well as we, for the heralds art hath many mysteries in it under their French and Latin terms; and many mistakes may be thereby to us and others who are not well acquainted with them, but in those that concern our own tongue 'tis evident many have wronged themselves, and more may do so if not well heeded.

The

The grounds of two several mistakes are very obvious; 1st, Upon the Tre or Ter. 2dly. Upon the Rofs or Rose. Tre or Ter in Cornish commonly signifies a Town, or rather Place, and it has always an adjunct with it. Tri is the number 3. Those men willingly mistake one for another. And so in French Heraldry terms they use to fancy and contrive those with any such three things as may be like, or cohere with, or may be adapted to any thing or things in their sur-names, whether very handsome or not is not much stood upon. Another usual mistake is upon Rofs, which, as they seem to fancy, should be a Rose, but Rofs in Cornish is a Vale or Valley. Now for this their French-Latin tutors, when they go into the field of Mars, put them in their coat armour prettily to smell out a Rose or flower, (a fading honour instead of a durable one) so any three such things, agreeable perhaps a little to their names, are taken up and retained from abroad, when their own at home have a much better scent and more lasting.

Some among us, however, have kept themselves better to the antiquities of their Cornish names in their coat armour, as that honourable family Godolphin, * in keeping still displayed abroad his white eagle, from the Cornish Gothulgon. Richard, king of the Romans, Emperor elect, supplied his Cornish border with silver (perhaps tin) plates, deducing them from the ancient earls of Cornwall, as born by them before the Norman conquest, and in honour to them and himself, still bearing the same afterwards. Chiverton, whose name in Cornish is a house on a green place or hill, he beareth a coat thereunto accordant, A castle with a green field under it, which may be well thought on, as to the name in † Cornish, though in the Heraldry it had been more complete V. a Castle A. as I apprehend. Scaberius, which is Sweepers, or Sweeping; A, 3 Broom Besoms V. Gavergan, a Goat; Keverel, a He-goat, or He-goats; that creature taking most delight, as 'tis observed, in the cliffs thereabout. These are better significancies taken from home, than the other that are foreign; and yet the assumption of a coat from any particular act of a man's own, is better than such as have reference barely to names, without some special signification therewith.

I had thoughts formerly, and made preparation to give many more instances where many amongst us have been mistaken in those two particulars, but since it is a hard thing to convince men of old errors, and a harder to

* Godolanac, in the Phœnician, is a place of Tin.

† So Molleneck, signifying Goldfinches. a Chevron, S. between 3 Goldfinches, proper.

make a question against any concerning their gentelicions, and the old forms thereof, though intended more for their honour, I shall forbear the further prosecution thereof; but in this however I shall do them right, that they, i. e. their ancestors, in this way thus trodden have walked generally as antiently as any other gentry of this nation, and to my seeming, it had been better if they had stood still *super vijs antiquis avorum suorum*, since most of those ancient families who have strayed abroad as aforesaid, have yet some of them, and many more had, lands and places of their own names in their possessions long enjoyed, and a nearer passage it had been to their journies end, viz. their honour, if they had not adventured abroad; a testimony whereof we have in that great contention which happened in the time of king Edward III. between Carminow of this county (a family to which most of the ancient gentry here have relation) and a * great person of the nation, for bearing of one and the same coat armour, Az. a bend Or. After many heats about it, a reference was made of it by the King to the most eminent Knights of that time, of which John of Gaunt, King of Castille was one, before whom Carminow proved his right by the continual bearing thereof, and that before the conquest, which was not disapproved nor disallowed, but applauded; yet because the other Contendant was a Baron of the realm, Carminow was adjudged to bear the same coat still, but with a File in Chief for distinction sake. The decision was no way dishonourable, and the remembrance of the contention continued to the glory of his posterity. To which his motto in Cornish seems to have an allusion. In English, A Straw for Whifflers or Dissemblers, or as some have said it to be, A Fig Cala Rag Whetlow; but we may take the same better, I think, from the very name of Carminow, being in Cornish a Rock immoveable, as a sign of his resolution, from thence, or formerly taken up.

Having gone through this passage, which I know not how it may be taken by my countrymen, let me make this observation, that since the Gentry here have thought fit or endeavoured by mistake to forsake the antiquity of their own Cornish names, and thereby their greatest interest, it might perhaps prognosticate that their language, which was their ancient glory, should in revenge forsake them, as now it hath almost done; and I shall proceed to assign some other causes of the decay thereof.

XI. The vicinity, or near neighbourhood with Devon. I may say that vicinity only with the Devonians, we having none else, which next to the

* Lord Scroope.

corruption of tongues by time and superstition to fairs, hath most devoured the names of places, especially on the borders of Cornwall with Devon, and there is the worst language commonly spoken, and spoken rudely too, which corrupts not only their own country tongue but ours also, in the places that are nearest to them, and those infect others next to them. The names of the places are thereby also much altered in the Cornish, which antiently they had generally, and the particulars that do yet appear do stand as marks only to shew that what were formerly had is now much eaten away, on the borders especially. 'Tis observed also elsewhere in this county farthest west, where the Cornish hath been most spoken, that the English thereabouts spoken, is much better than the same is in Devon, or the places bordering on them, by being most remote from thence, from whence the corruption proceeds.

XII. Our gentry, and others, antiently kept themselves in their matches unmixed, commonly at home in their own country, both sons and daughters desiring much to do so, whereby they preserved their names here, and raised the better, and when their names changed, it hath been observed to be to the places of their abode, sometimes willingly, sometimes by accident. So it hath continued the Cornish names to the places, and consequently the tongue. But indeed of late our gentry have frequently sought out foreign marriages in other counties, whereby though it may be confessed they have brought in much wealth, and have had goodly inheritances abroad, yet their offsprings have been dissipated, and their affection less intire to the county, the country-men, and country speech; yet it is to be observed, that not many of them have been very prosperous or of long continuance in other counties, where they cannot muster up very many of our names of Gentry, Prideaux, Trevilian, Tregonwell, Penruddock, and a few others excepted, which shews that our Cornish are like those trees that thrive best and live longest in their own peculiar soil and air, which yet is fruitful and durable to those that come in amongst us. Not only gentry, which are very many, that have great inheritance by their matches here with Cornish families, but many others also, which seldom leave this country when they have been planted here.

XIII. The coming in of strangers of all sorts upon us, artificers, traders, home-born and foreigners, whom our great commodities of tin, (more profitable to others than ourselves) and fishing, have invited to us to converse with, and often to stay with us; these all as they could not easily learn our tongue,

tongue, for which they could not find any guide or direction, especially in these latter days, nor the same generally spoken or affected amongst ourselves, so they were more apt and ready to let loose their own tongues to be commixed with ours, and such for the novelty sake thereof, people were more ready to receive, than to communicate ours to any improvement to them. But ministers in particular have much decreased the speech; this country being far from Academies, strangers from other parts of the kingdom have sought, as they still do, and have had their promotions here, where benefices are observed to be very good, and those have left their progenies, and thereby their names remaining behind them, whereby the Cornish names have been diminished, as the tongue also. So that as the reputed saints heretofore where they seated themselves, have robbed the places where their churches now stand, for the most part, of the Cornish names they had before, so the ministers since those times coming from other places, and other strangers, have filled up in many places the inhabitants and places here with their new names, and titles brought amongst us to the loss of many of the old. Here too we may add what wrong another sort of strangers have done to us, especially in the civil wars, and in particular by destroying of Mincamber, a famous monument, being a rock of infinite weight, which, as a burden, was laid upon other great stones, and yet so equally thereon poised up by nature only, as a little child could instantly move it, but no one man or many remove it. This natural monument all travellers that came that way desired to behold, but in the time of Oliver's usurpation, when all monumental things became despicable, one Shrubfall, one of Oliver's heroes, then governor of Pendennis, by labour and much ado caused to be undermined and thrown down, to the great grief of the country, but to his own great glory as he thought, doing it, as he said, with a small cane in his hand. I myself have heard him to boast of this act, being a prisoner then under him.

XIV. Another cause I shall mention as a great loss of the tongue, though it be a great and wonderful advantage to the people otherwise: the orders of the church and state, commanding all the people young to learn the Lord's Prayer, Belief, &c. in the vulgar tongue, supposing that to be intended the English; if a mother, surely a step-mother to us. Younglings take in that most, and retain longest, wherewith they are seasoned and bred up in their education.

Here

Herein we must complain also of another new neglect to our speech, that the like care was not taken for us as for our brethren in Wales, in the making of the late act of parliament for the uniformity of the Common Prayers, by which the five Bishops for Wales were commanded to see the Service Book to be printed in the Welch tongue. If it had been done so here it had been a good counterpoise for the loss formerly mentioned concerning the young people; this might also perhaps have saved us some labour in this our undertaking, and it would have been of good use for some of our * old folks also, for we have some among these few that do speak the Cornish who do not understand a word of English, as well as those in Wales, and those may be many in some of the western parts, to whom Mr. Francis Robinson, parson of Landawednack told me, he had preached a sermon not long since in the Cornish speech only well understood by his auditory. This should have been taken into consideration by our gentlemen burgessees in that and other parliaments, and by our bishops also; but better it had been if our ancient bishops when they fled hither from their invaders, had brought with them a character of their ancient speech, or left books written therein; or if in defect thereof, they or any other had done for us as Ulphius the bishop did for the Goths when they came to be seated in Italy, who there invented new Gothic letters for his people, and translated the holy scriptures into that language for them. This indeed had deserved our great thanks from our bishops, as no doubt they had them from those persons who received so great a benefit by their former and latter kindness therein; nor let that good old bishop Ulphius be censured (as he seems by some to be) for doing a superfluous work, because he might perhaps know that the then service of the church was celebrated in the Greek and Latin tongues, but rather let him be commended for his zeal in religion, and his love to his country and country people then with him, dwelling with strangers in another land, that continued so mindful of them and their speech, as we have been neglectful of ours. He by that means continued that tongue

* Amongst which, as one of the fresh antiquities of Cornwall, let not the old woman be forgotten, who died about two years since, who was 164 years old, of good memory, and healthful at that age, living in the parish of Guithian, by the charity mostly of such as came purposely to see her, speaking to them (in default of English) by an interpreter, yet partly understanding it. She married a second husband after she was 80, and buried him after he was 80 years of age. Her maiden name no one could remember, nor perhaps she herself; she was usually called after her two husbands several names severally and sometimes together, as it is usual for the meaner sort of people to do. As for her maiden name, she might say with a wench in Petronius, *Junonem meam iratam habeam si unquam mem inerim me virginem fuisse.*

in use, we, by his example, might have regained ours, if the like care had been taken; but our people, as I have heard, in Queen Elizabeth's time desired that the Common Liturgy should be in the English tongue, to which they were then for novelties sake affected, not out of true judgement desired it. But besides negligence fatality is to be considered; fatality is a boundary beyond which nothing can pass; it hath been eminent in kingdoms and states, and those have had commonly fatal periods, as to a time determined five hundred years commonly. But more usual it is, that upon such mutations of kingdoms there have happened losses and mutations of tongues, it may therefore be the more wondered at, that this of the British being none of the learned tongues to which the Lord had intrusted the writing of his sacred Scriptures, should have here lasted so long through so many mutations, and that there is yet such a record thereof, as our old manuscript imports, with the purity of the doctrine therein contained, and some other small things in the Bodleian Library.

XV. The little or no help, rather discouragement, which the gentry and other people of our own have given in these latter days, who have lived in those parts where the tongue hath been in some use. In the time of the late unhappy civil war, we began to make some use of it upon the runnagates that went from us to the contrary part from our opposite works, and more we should have done if the enemy had not been jealous of them, and prevented us. This may be fit to be improved into somewhat, if the like occasion happen, for it may be talked freely and aloud to advantage, to which no other tongue hath reference. The poorest sort at this day, when they speak it as they come abroad, are laughed at by the rich that understand it not, which is by their own fault in not endeavouring after it.

XVI. The want of writing it is the great cause of its decay, for though there wanted a proper character for it, yet we might have written it in the character now in use, but I never saw a letter written in it from one gentleman to another, or by any scholar, which is to be wondered at, and blamed as a thing unbecoming such as ought to be studious in every thing that is ancient; but since I began to set about this work I prevailed upon those that translated it to write me several letters, which they at first found very hard to be done, but after some practice it seemed easier.

Here I cannot but lament the want of such persons, books, records and papers which were late in being, and not now to be had, and my misfortune

in not having translated them, that most unhappily escaped me; one was the Manuscript of Anguin, who had translated out of Cornish into English - - - his relations, after his decease, (having suits before me as vice warden of the Stanneries for tin bounds) promised me the favour of those translations, but before their return to their houses their people tearing all about for their controverted goods, had torn to pieces all those papers. In another place I was promised the sight of a Cornish Accidence, but that by another such like accident was totally spoiled by children before it could be brought me. I have heard also that a mattins in Cornish was amongst the books of Dr. Joseph Maynard, but I could never attain to it. But besides the no-helps by which I lie in this labyrinth, I have likewise had discouragements from among ourselves at home; I have been often told that besides the difficulty of the attempt, it would be thought ridiculous for one to go about the restoring of that tongue which he himself could not speak nor understand truly when spoken: to which I have made answer with these two following instances: one is of a countryman of ours, Langford by name, who being blind was yet able to teach others the noble science of defence, only he desired to know still the length of the weapon of his fellow combatant, with a guess of his posture, and this he practised with good success. The other is of one Grizling, of whom Mr. Camden says, that he being deaf could see words, that is, that notwithstanding his deafness he could answer any man's question that set at table with him by the motion of his lips. This man I have seen also, and he would complain of such men as in those days wore great munchadoes, as they then called them, i. e. nourishing of much hair, by which he was hindered somewhat of the observation of their lips.

I may place these two men, one blind, the other deaf, for those qualities among the observable things of the county, knowing them to be true, if the mentioning of these examples in their comparison do not excuse me of being laughed at by those men that have censured me for my attempt.

Hic facit Adam et Dicit Deus..

Dol ony onen ha try, Tas ha map yn trynyte
 Ny ad eura ty then abry, haual dagan fare where
 Ny a euhyth yn the vody sperys fans hylly beene
 Han been nans pan yn kylly, then dozty a del arte.

Adam saf yn van yn clor, ha tryt the gyk ha the woys
 Preder my theth wull a dor, haual theym an pen then troys
 Myns us yntryr hag yn mor, evarnethe kemer halloys
 Yn bysma rag dry astor ty a veea bys mafy toys.

Adam

Adam del of Den aras, bos guythys a wron ty af thys
Kybar Paradys myathas faen gara un dra a govys
War bup, frut lofoen ha has, avo hynny hy teays
Sacu yn frut ny fyth kymmyas, yea proen askyens hyulkis.

Nara tybbryth a henna, yen hyneuis pren askyens
Ynnes a lena tya, hag a fyth marroeu vernens.

In English thus :

So are we one and three Father and Son in Trinity
We make thee to us of clay like to our face anon
We will breath in thy body spirit holy and ointment on his head
And life when lost to the earth thou must again.

Adam rise thou up in strength and turn to flesh and blood
Think I came all of earth like me from head to foot
All that's on land and sea upon them take thou authority
In this world from bring forth thou shalt have thee allowed.

Adam so of God's grace but keep whats granted thee
Take Paradise I appoint only leave the thing thou ought
On each fruit herb and seed that in it is growing
Except the fruit thou shalt not take that's the tree of knowledge forbidden.

Do not eat of that that's named the tree of knowledge
Out from thence thou must and shalt die the death.

By this small part of a greater piece given (as I conceive) for Welsh, by a Welsh gentleman, it appears how near the Cornish and Welsh tongues are affined.

Anglick.

Our father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done in earth as it is in heaven, give us this day our daily bread and forgive us our trespasses as we forgive them that trespass against us and lead us not into temptation but deliver us from evil.

I believe in God the Father Almighty, &c.

I believe in the Holy Ghost, the Holy Catholic Church, the forgiveness of sins, the resurrection of the body, and the life everlasting.

Cornwalleck.

Ny Taz oz yn neau bonegas yw tha hanaw,
Tha Gwtakath doaz Tha bonogath bo gwrez
en nore porarag en neau, roe thenyen dyth-
ma gon dyth bara giuians ny gan cabu weecy
cara ny giuians mens o cabu wra chen. Ledia
ny nara idn tentation buz diluer ny thaet
deog.

Me a greez en du taz olgologack y wrig en
neu han noare. Ha yn Jesu Crest y vabe hag
agan arlyth avy, conseviys daz an Speriz Sanz,
geniz thurt an voz Mareea Sufferai dadn Pont
Pilatt, ve gocis dan vernans ha bethis, ha thes
kidnias the yffarn, y fauas arta yn Tryfa dyth,
ha deriffians da neau ha feth war dighow dor-
nyndue taz olgologack. Thurt ena eu za
doaz tha juga yn Beaw han Vazaw.

Me a greez yn Spiriz Sanz, Sanz Cathalick
Eglis, yn Communion yn Sanz, yn giuyans
an pegh, yn derivyans yn corff, han Bowians
ragneuera andellazobo.

Joan Queen of Henry 4th dated at Longley March 15th
she was married Anno 1403 and died 1437.

Joan

Henry 6th

Henry

Margaret Wife of Hen. 6th

Margaret

Edw 4th

Edw

R. Rich.^d 3^d

R. Rich.^d 3^d

name at length

Richard 3^d

Richard 3^d

R Philip Husband to Mary

Elizabeth

ROYAL

Signatures of the Kings & Queens of England as also those of
the two Protectors taken from Original Instruments
in the Library of Tho^s. Asple Esq^r.

The Monogram of Hen 7th in the 2^d year of his R

Pl. I.

Hen 7th

Henry 8th

Henry 8th

Edward 6th

Edward 6th

Mary

Mary the queen

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